42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

183 vogue here now tends to retard marriage; but its introduction is still
178 too recent and it is still too much the privilege of the few, to be able
177 sensibly to affect the standard of morality among our Isneg.

As to conjugal fidelity, it may be said that an unfaithful wife is
837 the exception among the Isneg; but with reference to the men, the
183 situation is not so bright. Even polygyny is not always sufficient
184 to put a curb to the husband's license: indeed only the rich can afford to take more than one wife, and these at the same time usually enjoy the greatest freedom on account of their wealth and social influence.

577 To sum up the situation, it may be said that open immorality and
183 indecency is much less frequent among the Isneg than among several
171 other Mountain tribes, but, although more or less well concealed, loose
836 morals are rather the rule than the exception among young unmarried people, and among married people the state of affairs leaves much to be desired. "Doing that which may make a girl pregnant" is not what the Isneg abhors, but "making a girl actually pregnant".

577 With reference to honesty, the Isneg generally observes the rules
183 laid down by his own code, and transgressions are rare. Isneg thieves
685 are not at all common, and downright robbery, even from the Ibanag or the *idammán* (enemies of his own tribe), is a rare occurrence. This
858 is true of children as well as of adults, although the former may
867 occasionally try to pilfer fruits or other eatables, in which, nevertheless, they are never encouraged by their elders, who rarely fail to scold them and even to punish them.

577 Truthfulness also is quite ordinary among adult Isneg, but many
867 youngsters need frequent correction on the subject. In this connec-
158 tion, however, we should bear in mind the existence of two inveterate habits not only among the Isneg, but also among the generality of
183 Malays with whom I have come in contact. And first, whenever he is caught at something that might elicit from you even the smallest
811 reprimand, he has always an excuse ready at the tip of his tongue, and any excuse will do, however preposterous it may be; he never reasons about it, the truth is not what he aims at, but the plain presentation of an excuse, be it real or imaginary. These people are certainly experts in that line.

577 Just to give a few examples. One day I was very much astonished
158 to find that all my bananas had disappeared, although they were care-
183 fully stored away in a closed press, so I suspected, and not without reason, that one of my Isneg boys had found them to his taste. At the first occasion I bluntly asked the fellow what had happened to
811

42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

my bananas, hoping in this way to catch him unaware, but as quick as lightning he retorted: "*Kinalbáw náyá áto* (the dog ate them)". Now the poor boy never thought of the impossibility of that press being opened by a dog, and even in case it could have been done, of the improbability of a dog leaving the meat aside and choosing the bananas instead.

On another occasion I had observed that a kind Iloko lady had missed Mass on two consecutive Sundays; and so at our first meeting I made a little remark about the matter, but she was as quick as my Isneg boy in retorting: "I had my menses". This I merely answered with another question: "Twice a month?"

It may be hard indeed for any innocent person not to defend himself when he has been accused unjustly, but for an Isneg I think it would be simply heroic to keep silent after a reproof, even though it be slight and most amply deserved. And even when the unreasonableness of his excuse has been demonstrated to him, he must be a very dull fellow indeed if he will not immediately try another one, without even stopping to think whether it may not be as little acceptable as the one just rejected.

Another custom which very often makes abstraction of truth or error as we understand it is their manner of answering a question. No conscientious inquirer should ever forget that these people are in the habit of answering a question, not according to truth, but according to what they believe you except to hear from them. I would be the last to accuse them of wilful lying under the circumstances, and would much prefer to put the blame on their inborn desire to please you. This goes to show that one has to be very careful in proffering judgment on our Isneg, not only with reference to questions that may have been answered the wrong way, but also with reference to obedience in general to those precepts of their moral code that have to do with truthfulness and lying. The blame of the whole affair is very often to be laid, either on the inquirer himself who should know something about the mentality of this people, or on the courtesy of the latter: in this case they should be credited, not with the vice of lying, but with the social virtue of politeness.

A few Isneg expressions with a direct or indirect bearing on the education and home life of the child may here be appended:

Aydyam: Toy.

Lallupítan: Said of a child who cries for the smallest reason.

Dumdúm: Dull, unhandy at work. Also: dull at learning.

Hatan and Dinawigan, his wife, mourned and 152
almost committed suicide because they could not find their son Ewagan and his sister. When Dipparo saw the pair, he told them to go to their mother, who was looking for them. But they had promised never to return. Instead, they stayed with Dipparo. The pa- [58] ●
rents and other brothers became beside themselves [57]
with grief because they could not find Ewagan and Hinalingan, and almost killed anyone whom they met in the way.

Dipparo intoxicated Ewagan with *basi* so that he would talk louder. Hinadolan rode on his horse in the sky. Hearing the voice of his brother, he came down immediately. In order that Ewagan should not be frightened, he hid in the grass and sent his horse ahead to meet Ewagan. Upon seeing the horse, Ewagan recognized at once that it was that of Hinadolan. He asked the horse why it was there. It answered that Hinadolan was fighting their enemies. Upon hearing this, Ewagan was very worried. The horse said that he would bring Hinadolan if Ewagan would promise to follow them. Ewagan agreed; so the horse went to bring Hinadolan to the house of Dipparo where Ewagan was living. When Ewagan saw his brother, he greatly pitied him as his brother had become very thin while looking for him.

Hinadolan persuaded Ewagan to go and visit his mother because she was pining away and nearly dying, longing for Ewagan. But Ewagan renewed his vow not to stay with him; but went on to his own house in Pindayan. Dipparo also followed them. 000
On their way they found Imlang almost dying because